



THE CHRISTIAN CENTURY.

Volume XIX.

Chicago, Ill., August 7, 1902.

Number 32.

Leading Features:

A Hopeful Sign

Chronicler's Desk

The Place of Prayer

Christian Union

From a Personal Point of View

A Criticism

The Church of Christ

PUBLISHED EVERY WEEK BY
THE CHRISTIAN CENTURY COMPANY
358 DEARBORN STREET, CHICAGO, ILLINOIS.

Sneezing Superstitions.

There is a quaint old rhyme about sneezing which runs as follows: Sneeze on Monday, sneeze for danger. Sneeze on Tuesday, kiss a stranger. Sneeze on Wednesday, have a letter. Sneeze on Thursday, something better. Sneeze on Friday, sneeze for sorrow. Sneeze on Saturday, see true love to-morrow.

A sneeze on Sunday meant a visit from the parson the next day, and a good old English housewife set everything in order against his coming.

The sneeze has certain unfailing traditions attached to it, especially among the early English peasants, and, handed down to our day, they have become superstitions.

The number of times any one sneezes was always noticed, and the meaning proclaimed with a serious or cheerful face, as the case might be, according to the number of sneezes. Nowadays even the least superstitious will say "Bless you," or pat you on the back three times or four or five times, according to the number of sneezes.

Sneezing was considered very healthful and for this reason snuff became a fashion, which grew to be harmful, as snuff takers found it hard to break away from the custom.

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THE CHRISTIAN CENTURY.

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PUBLISHER'S NOTE.

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EDITORIAL

A HOPEFUL SIGN.

The San Francisco correspondent of the *Standard* of this city, the leading Baptist journal, refers with hearty approval of the plans undertaken by the Baptists and Disciples in California to reach a ground of co-operation. A committee has been appointed consisting of three representatives from each of the two bodies. The Disciples on this joint committee are Rev. J. J. Morgan of Woodland, Professor Hiram Van Kirk of the Berkley Bible Seminary, connected with the University of California, and Rev. W. M. White of San Francisco. The report of this committee is to be made at a joint meeting of Baptists and Disciples at Santa Cruz. The Disciples have no college or academy in the state, while the Baptists are provided with a good school of this character. On the other hand, the Baptists have no seminary, while the Disciples and the Congregationalists are co-operating in the school at Berkeley. This affords admirable opportunity for reciprocal action, and the committee report appears to include not only special features of union but as well the avoidance of rivalry in the missionary fields where either people is represented.

In commenting upon this movement the *Standard* speaks with hearty endorsement of the plan and adds, "In some respects the Disciples, the Free-Will Baptists and the Baptists are more nearly alike in their belief than ever before. This being the case, or even if the tendency is in this direction, we can see no insuperable ground for opposing such co-operation, formal and informal, as will bring these denominations nearer together in missionary endeavor, in some branches of education at least, and in every possible way where Christians may by combination perform any religious service more economically and more effectively."

We are hopeful that this plan of co-operation may be something more than the adoption of the report of a committee. If Christian unity is to become a fact

it must be by some such movement as this. The Disciples of Christ have preached union fifty years and more. It is now theirs to become the leaders in its actual promotion, not only meeting with hearty enthusiasm all movements in this direction on the part of their religious neighbors, but by fostering everywhere the spirit of union and combining with it the methods by which it may be most effectually advanced. We hope that the Disciples of California will spare no effort to make these plans of union effective. They need not expect the formal incorporating union of the two bodies at once. That matter must be left for love to have its way; but such primary steps can only issue ultimately in the good results which we seek.

CHRONICLER'S DESK.

The common division of the two controlling types of mind into categories of conservative and progressive is not, in the opinion of the Chronicler, a very happy classification. Mechanical and vital is a better expression of fundamental types with many grades and blendings of the two. The mechanical intellect takes hold of an idea like an iron vice grips a piece of timber, both iron and wood remain the same in form and substance till the vice rusts or the timber rots. Neither growth nor vital change is possible. The cranium that holds the mechanical brain reminds one of the Egyptian mummy discovered some years ago, which was found to contain several grains of wheat in a perfect state of preservation. There was the mummy, and there was the wheat, and neither of them had undergone any perceptible change in thirty-five centuries, and all that time the wheat was as dead as the skull in which it was found, but when the wheat was put into the ground it grew, yes, the life was there and it germinated, changed, and produced more wheat the first chance it had! And that is a type of the vital mind. It uses the material put into it not like a vice holds lumber, or a bladder holds beans, or an Egyptian mummy ancient corn, but like the earth uses the seed which we deposit in the soil. Young men and women, if you take the ideas injected into your heads by your first teachers, retaining these through life in the exact form in which they were given to you, giving a larger place to the individuality of the teacher than to your own, exhibiting the same scrupulous care to hold on to the old phraseology in which the ideas were first conveyed to you, regarding the slightest change in either as heresy, you are dead from the start as all mechanical things are dead, and ideas may as well have been put into a Tibetan praying machine or into a wooden box as into you. The truths you have gathered are to be regarded more in the light of vital seed to be cul-

tivated, developed, individualized, quickened and conditions of the new day in which your work is laid. You should have enough of the mechanical, or the conservative, if you please, to hold on to the truth that has come to you from the past, in its old and tried forms, in so far as these have been tested and perfected by experience, and enough of the vital, progressive, to open the mind to the new truth and the old truth in new forms, and the better ways of life that are coming into the world.

If you analyze a sunbeam it will be found to consist of two distinct rays, a light ray and a heat ray. These in nature, and figuratively in the highest types of human genius, go together, but they are capable of artificial separation, so that the ray that burns may not be the ray that shines, and the reverse. If you take a solution of alum in water and place it in the track of a concentrated sunbeam it will absorb the light but exclude the heat. It is luminous but cold, it shines but does not burn. If, on the other hand, you take a solution of iodine in bisulphide of carbon it will catch the heat of the sunbeam, but exclude the light. It burns but it does not shine, it is hot but non-luminous. If this is natural law in the spiritual world there are religious men of both types. There are alum Christians in whom the intellect predominates, who catch the light of the beam that falls from the Sun of Righteousness, but they exclude the heat. They have the illumination of knowledge and culture, but lack the stimulation of love and zeal. They are clear headed, it may be, but cold-hearted, know but do not feel. There is a religion that runs to ideas and formulates itself into a mechanical theory, or an intellectual philosophy like unitarianism, but it exerts little or no influence on the heart and life of man. The light ray reaches the mind, but the heat ray is quenched by the wintry atmosphere of the brain before it reaches the heart. The iodine disciples, on the contrary, take from the beam the warmth of feeling, the heat of emotion, the fire of enthusiasm, the stimulus of earnestness and zeal, but they are deficient in knowledge, instruction and clearness of ideas. This is the form of religion that runs to feeling, and a superficial pietism that scouts doctrinal formularies and confessional statements as masses of superincumbent rubbish to fetter the freedom and hinder the life of the Spirit. If the Chronicler is not mistaken, theologians are mostly alum in a state of crystallization; revivalists and auctioneering evangelists, enthusiastic nose counters and telegram senders, are for the most part iodine in watery solution; controversialists, the disputers of this world, are a mixed and non-luminous kind of alum except when they are criticizing the other fellow; mystics, sentimentalists, and fanatics of all schools have little else than iodine in their religious composition. These two extreme classes have their representatives in all denominations, and each has denominations of its own. Instead of receiving these beams of light from the king of spiritual day in all of their glorious synthesis and unity, they have been taken apart by the artificial processes of theological chemistry, and by thus putting asunder what God has joined together, extremes have been engendered and great mischief has been the result.

With certain qualifications, John Calvin is a good illustration of lamps that shine but do not burn, except in the case of Servetus. Calvin was a thinker, an intellectual genius, a man of prodigious brain, a great light in the firmament that overhung the cradle of the Reformation; but there can be no reasonable doubt that his heart power was a minus quantity in comparison with the constructive genius of his mind. Calvinism

has logical force, but is destitute of moral feeling. It is a crystallized intellect with more mental clearness and logical consistency than warmth of the emotions. Many of its devotees are loving people, but the system itself has about as much heart and heat as a syllogism or an algebraic theorem. As a specimen of intellectual and logical handiwork Calvinism is admirable if not inimitable to reach the affections, to stir the emotions, to capture the cultivated moral sense, it has much less power. John Wesley, on the other hand, if the organization that bears his name correctly interprets the character of its founder, may be taken as a representative of iodine theology, the heat ray of the moral sun. Wesley was a man of vigorous mentality, but the emotional and spiritual side of his nature was perhaps the stronger. He saw the formalism, carnality, and coldness of the established church of the eighteenth century and made up his mind to turn on the burning side of the lamp to thaw down and melt out the ecclesiastical freeze of the long winter that came of the rebound from Puritanism in England. He did not, like Calvin, stamp his genius on a great thought or a great system, and leave his name as its symbol in coming time, but he was the creator of enthusiasms, an inspirer of spiritual forces and feelings, of heated emotions, and the fiery impulses of a new affection that spread through England and Wales and over this great Western Continent like a flame in a field of stubble. Argumentation was the stronghold of Calvinism, emotion of Wesleyanism. The former is an intellectual system based on exegesis of the letter of Paul's epistle to the Romans; the latter is an emotional spiritual force gathered more from the spirit of religion than from any special formula of interpretation. There was a powerful and monumental personality in the case of each of these great reformers, but not an ideal blending of the reflective and the intensive in either. Both are necessary to a realization of the New Testament ideal of character.

An able Danish critic passes severe judgment upon Christendom. He says that Luther began his Reformation with ninety-five theses; ours requires only one to start with: "that the Christianity of the New Testament no longer exists." He declares that the world, in collusion with the church, has taken secure guarantees against the real Christianity of the New Testament. The religion of the age is the worship of worldly wisdom. Our generation has banished the ideal, and is an earnest only about the mundane and the temporal. Our idea of Christianity is regulated by the theological professor, the doctrinaire, who has reduced religion to a play of dialectic. The clergy of all persuasions are united in accepting existing conditions. The ecclesiastical profession is a career, the cross a means of livelihood. Our religion is a refined worldliness, an accommodation of the New Testament ideal to what we all bow. What is the remedy? Not in external reforms. They will do in matters of street lighting and drainage, but this is another affair. For true Christianity is a new inwardness to be gained by the individual as such. Its norm and creator is Jesus Christ, with whom a new manner of life entered into history. A man's Christianity, his orthodoxy, is precisely the extent to which this new manner of life has gripped and changed him. This life will put him in antagonism with the world. It is not harmony with the world, but a breach; eternity against time, the absolute against the finite, the unseen against the seen. The New Testament religion is something so high that a true apologetic would occupy itself in defending, not Christianity, but our audacity in daring to call ourselves Christians.

A GLANCE AT THE GLOBE.

Scandinavian Emigration to America.

The transport lines from Copenhagen are coping with the greatest rush of Scandinavian emigration to the United States since the '80s. Every outgoing vessel, Scandinavian or American, is crowded. The cause of the rush is the hard times throughout Scandinavia, as well as the more stringent conscription laws in Sweden. The emigrants are said to be of an excellent class and are bound chiefly to the Western states, where they will settle on agricultural lands. The total number which left Copenhagen for the United States during the nine months ending with March, 1902, were: Denmark, 3,383; Norway, 8,049, and Sweden, 15,601.

* * *

Messenger Boys Win In Strike.

No more unique strike has been than the recent one of the messenger boys in this city. The little fellows of from 12 to 16 years of age effected a union and struck at once after its organization. The trouble lasted for about a week, during which time men were hired at \$40 a month to take the boys' places. These messengers had great difficulty in delivering messages, as the strikers held them up, drawing them off cars and subjecting them to considerable hardships. The boys were striking for an eight-hour day and six dollars a week pay and were granted practically what they asked for. The boys appeared eager for the fray and carried it on with zest both night and day. A strike among boys of so youthful age is a comment on the independent, protestant spirit of the working people of to-day, as well as on the prosperity of the times that makes possible the success of the striking men in nearly all of their encounters.

* * *

The Recall of Wu Ting Fang.

Among the foreign ministers at Washington none in recent years has been better and more favorably known than Minister Wu. Unlike the usual Chinese ambassador, he has been decidedly democratic and has welcomed cordially the crowds which have come to pay their respects to the minister and his wife. Beside this he has made addresses in various parts of the country on educational and patriotic occasions, and while he saw and criticized as a foreigner many practices which we, being on the inside, could not so easily see were unworthy, yet he was always taken good-naturedly because of his genial way in presenting the criticism. He is a man of education and a diplomat of the shrewdest type. Being recalled, as he now is, to revise the Chinese laws upon a modern basis, he has a duty for which he is especially well fitted and one in which he can probably do more for his country than in any other field. The Chinese laws are vague and indefinite and are needing just such an overhauling as Mr. Wu is capable of effecting.

* * *

Korea's Independence Gains Antecedent.

Advice has been received from Korea announcing the conclusion of an important agreement between Britain and Japan. They mutually guarantee Korea's independence and pledge her their support and assistance in all important questions affecting her internal and foreign policy. In return Korea agrees among other things to raise her naval and military establishments to a footing sufficient for her own defense, and

also in case of raising a foreign loan she agrees to restrict herself to the market of Great Britain, Japan and the United States. Our own country already has a treaty dating back to 1882 which guarantees peace, amity, commerce and navigation with Korea, and further declaring that if other powers deal unjustly or oppressively with either government the other will exert its good offices in behalf of an amicable agreement. This new agreement is looked upon by some as an aftermath to offensive and defensive alliance entered into between Great Britain and Japan for their interests in the East and as a further safeguard against territorial aggrandizement by any of the great powers in the orient.

* * *

Gigantic Oil Trust.

From London comes news of the formation of an oil trust, the greatest of any kind of trust the world has yet seen. The assertion is backed by the statement that a working agreement covering the entire world has been entered into by the Rockefeller, Rothschild and Nobel oil interests. According to the report there is no longer any reason to doubt that the vast combine has been compelled and the three gigantic concerns have perfected a working agreement. Messages from Moscow, Boston and New York to London had already hinted that a combination was being formed. Confirmatory evidence was afforded by the recent offers of the Rothschild and Nobel interests to Russian oil exporters, to absorb the entire output they controlled. The Russian exporters decline to enter any agreement, however, preferring a contest. The *Daily Mail* of London believes it was this combination which directly induced the Russian government to issue invitations to an anti-trust conference. It is supposed and stated by a recognized spokesman of the trust that the combine is ready for the war which will ensue because of the Russian exporters' attitude. Doubtless the fight will be one of extermination in which the independent exporters have no chance of winning against so powerful an enemy.

* * *

Philippine Army Statistics.

Major James Parker has given to the public a record of the army and the casualties in the Philippines from Feb. 4, 1899, the opening of hostilities by the insurgents, until April 30, 1902, which date is given as the virtual ending of the insurrection. The total number of deaths is: Officers, 139, and enlisted men, 4,016; total wounded, officers, 190, and enlisted men, 2,707. The percentage of killed and wounded to the strength of the army was 9.7. There were 2,561 engagements with the enemy, more or less serious. The larger portion of these fights were attacks from ambush on the American troops or skirmishes in which only small detachments took part. "In almost no case in these engagements," says Major Parker, "did American troops surrender or have to retreat, or leave their dead and wounded in possession of the enemy, notwithstanding in many cases the percentage of loss was high. The number of troops that had been transported to the Philippines and had arrived there up to July 16 last was 4,135 officers and 123,803 men. The average strength, taken from the monthly returns for the period of the insurrection, was approximately 40,000. In the report special mention was made of the medical corps, for bravery and self-sacrifice in fighting the cholera plague which was so frightful in its ravages on the army.

CONTRIBUTED

Sweet Long Ago.

A. R. ADAMS.

Soft and low come sing to me
Of long ago sweet memory,
When as a child I knew no care,
And mother's mild but earnest prayer
Was said for me so soft and low,
Long ago, sweet long ago.

Long ago the breezes sigh
O'er buried hopes, o'er days gone by;
Fond memory brings my darling back,
And love still clings to memory's track—
I see her eyes, her brow of snow,
Like long ago, sweet long ago.

Man lives a life that's half in vain;
Of joy and sorrow, grief and pain;
And when his back is bending low,
And when his hair is white as snow,
Then looking back he fain would hear
Some soft voice whisper in his ear,
Like long ago, sweet long ago.

Clarksville, Ia.

THE PLACE OF PRAYER.*

No question is more deeply concerning thoughtful people at the present moment than this, What is salvation? By some it is regarded as simply membership in the church, by others as activity in Christian work, by others as a certain state of mind in which there are enjoyed recurrent periods of deep religious emotion, by others still, and perhaps this class is larger than one would at first suppose, salvation is identified with correctness of belief and conformity to prescribed acts of obedience.

It is unlikely, however, that any of these definitions will entirely satisfy one who has given consistent thought and reflection to the problem, for none meets either a scriptural or a logical test of salvation. Whatever fuller definitions may be framed, the following is one which must be included in any competent statement of the matter: Such a personal relationship to God as finds its satisfaction in communion with him, results in gradual attainment of the qualities of mind and heart which were characteristic of Jesus, and then issues in loving obedience and social service. No salvation which is on the one hand, purely legal, satisfying itself with forensic terms, or which, on the other hand, is only emotional and subjective, can meet the requirements of the case. It is apparent that denominational teachings have had much to do with warping the straight line of vision on this subject. The variety of opinions expressed in discourses or conversations on the theme may be cited as ample proof of confusion of thought. Yet few emphasize that personal religion which is a conscious relationship sustained between the Christian and God and is a vital factor of the Christian life.

*The Place of Prayer, by Rev. James G. K. McClure. Chicago: Fleming H. Revell Co. Pp. 127. Price, \$0.50, net.

The Secret Place, by R. Ames Montgomery, B. A. Chicago: Fleming H. Revell Co. Pp. 135. Price, \$0.75.

Here is precisely where the danger lies in much of our modern church life. The art of prayer is being lost. Of saying prayers, both in public and in private, there is enough and quite enough; but of prayer as a spiritual force the church is far too ignorant. No doubt the hurried character of our modern life is responsible in a large measure for this condition. Family prayer is neglected for lack of time or of inclination and private prayer is in danger of being mechanical or thrust out altogether from the daily program. Free confession is often made in confidential conversation of the fact that the desire for prayer and its sustaining power have been lost by those whose lives yet reveal many of the graces of the Spirit. It is highly probable that this results in not a few cases from a failure to discern what prayer really is and in what its satisfaction and value may consist. Many Christians have never learned how to pray and they are, therefore, not only losing one of the essential means of grace, but as well they are missing one of the greatest joys of life. It is necessary only to glance at the long list of the names in Christian history that have become associated in our minds with lives made great by the power of prayer to convince ourselves that a prayerless life is not only a starved but as well an inefficient life. From St. Augustine to Spurgeon Christian annals are full of the records of prayer as a means of grace and blessing. Surely that which was the secret of power in the lives of such men as St. Francis, Tauler, Fenelon, Baxter, Bunyan and Jonathan Edwards cannot fail to be of vital importance to Christians of our own day. Wesley felt that an extra amount of labor required a double period of prayer. Luther said that in a time of special trial he could not get along with less than three hours of prayer daily. One of our present-day preachers of most eminent influence affirms that the greatest force that ever entered his life has been the inspiration wrought by prayer, and this was the result of a father's example; each morning he was accustomed to retire to a little room, a kind of family chapel, which he passed at least a half hour in meditation and prayer.

One of the reasons why prayer has found a less conspicuous place in the life of the present generation than in that of earlier ones is perhaps the absence of as large a proportion of devotional literature as that which characterized former periods. While there are many who find great value in the constant use of the world's best known devotional works, such as "The Imitation of Christ," Pascal's "Thoughts," Jeremy Taylor's "Holy Living and Dying," St. Augustine's "Confessions," Bunyan's "Grace Abounding" and the like, some of which, in addition to the Holy Scripture, every Christian ought to keep at hand, there is nevertheless need for constant restatement of the same problem in terms of spiritual experience by those who have themselves tasted of the good Word of God and the powers of the world to come. There is, of course, danger that the attempt to write upon prayer will be made by those not competent to speak a message worth reading, and that this type of literature will be of the purely emotional or commonplace order; yet now and then a really forceful word appears and it is worth while that it should be heeded.

Dr. McClure speaks out of a rich experience which communicates itself not only through the written page, but even more forcibly in personal conference. One of the choicest hours of recent years was spent by the writer in a little circle listening to a most inspiring address by Dr. McClure on the preacher's care of the religious life. He believes strongly in the power of

intercessory prayer as a means of strength and usefulness and the little volume is devoted to this theme. Among the topics considered are the biblical instances of intercessory prayer, special petitions for our beloved, intercession for the unsaved, etc. The book will repay careful reading. Mr. Montgomery's volume is more general in its character, but not without distinct value as a contribution to the subject of prayer.

LESLIE LOCKWOOD.

CHRISTIAN UNION.

EDWIN E. CURRY.

In a former article I pointed out the necessity of deciding whether or not the Bible is sole authority in the church and the necessity of a rational, catholic and scientific interpretation of the Word. The next step is

3. The Question of Conversion.

Of course, this is closely related to the question of interpretation. But the point to be insisted upon is a consideration *de novo* of the question, What did Christ and his apostles understand by what we term conversion? Excluding all preconceived opinions and theories, the Christian world must be led to the consideration of this subject as set forth in the New Testament. It will be admitted by all that Christ established a church. The question, then, is, What directions did he give for entrance into his church? This question must be settled by the method of induction as to the Word and in harmony with the most obvious principles of the most approved psychology. Under this head comes the baptismal question. What is the one baptism? We must be a unit here. What did Christ mean when he said "Go ye and preach the Gospel to every creature; whosoever believeth and is baptized shall be saved"? If every preacher would refuse to be bound by any other dictum than that of the commission of the great Head of the church a long step would be taken toward the restoration of the church of Christ.

4. The Question of Name.

Here we ought not to hesitate long. What is the name for the church? There is rightfully but one church—the church of God or the church of Christ. Human and unscriptural names must be discarded. The bride, the Lamb's wife, must wear the name of her husband. Individually Christ's followers long ago very likely, under divine guidance, assumed the name of him in whom they believed. The disciples were called Christians first at Antioch.

5. The Question of Polity.

As ecclesiastical organizations divide the people of God and as there is no authority for them in the Word, there can be but one answer to this question. The simple congregational fellowship of the New Testament church must be restored. The bond of union must be solely spiritual and fraternal. The solidarity of the church must be the unity of Christ's people in him, preaching the one Gospel, preserving the unity of the Spirit in the bond of peace, looking up to the one Lord, holding the one faith, observing the one baptism, preserving the one body, filled with the one Spirit and trusting in the one God, the Father of all, who is over all and through all and in all. In short, we must impress upon all people who pray for and desire Christian union that the only feasible program of union is to restore New Testament Christianity, the New Testament, Gospel and church of fellowship.

Going back to the original spring from whence this beneficent stream took its rise, we must drink of its waters there. The apostles preached one Gospel. So must we. They established churches of Christ. So must we. These churches collectively formed the church which Christ founded and against which the gates of hell shall not prevail. Under that simple and flexible system and moved and guided by the Holy Spirit early Christianity all but conquered the world. A return to that system would usher in a Pentecostal age and the Gospel would sweep through the world, bringing in that day when the kingdoms of the world are become the kingdom of the Lord Christ and the knowledge of the Lord covers the earth as the waters cover the seas. For this let us labor and pray.

Sullivan, Ill.

FROM A PERSONAL POINT OF VIEW.

F. M. GREEN.

The unity of Christians is spiritual rather than intellectual or material; of the heart rather than of the mind. It is with the heart that man believes unto righteousness, and those whose heart-faith is alike will stand together even though their intellectual perceptions may be unequal and their conceptions different. To an extent there must be unity of mind for the fads and truths which lie at the foundation of faith must be considered by the mind. It cannot be expected that every man should be a thinker, a scholar or an artist, a statesman or a warrior; but every one must be moral and pious or his life will end in a failure. Heart communion with God is the morning, noon and evening of his life. There is not so much a "spiritual side" to this life as distinguished from a material or intellectual side; but rather a spiritual basis or root on which all else must stand and from which all else must grow.

An apostle declares: "The fruit of the spirit is in all goodness and righteousness and truth," and "The spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ"; and "Now have we received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." This spiritual element is the common penetrating and vivifying element in the Christian heart and life. Christianity has no "precise scheme of dogmas that must be symmetrically proportioned as the condition of its redeeming power."

The Jews' religion was a preceptive religion. Christianity is not preceptive, though of necessity there are precepts in it that must be regarded. A life in the atmosphere of the spirit was the reward and seal of one's real conversion to Christ and his truth. It pledged and invigorated his will and sweetened his affections and increased his joy. It lifted him above trials and sorrows and was stronger in him than the whole outward world. With Paul he could say: "I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

The vital reception of Christianity, therefore, in its highest power is shown in the souls' experience of the nearness and friendship of the Holy Spirit. "A useless and juiceless church member, expending his energies and prayers on his own salvation, adds to its working force about as much as a lump of ice serves as an organ of heat, or a piece of charcoal as a reflector of the light." It will be well with us if we yield

our mind and will to the Spirit and make our life and worship instruments of Christian music instead of war drums for hostile camps. And so at last we may be lifted by the Spirit to that world where we shall experience the truth that "whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away" before the charity that "never faileth," which gives the "unity of the Spirit" and is "the fulfilling of the law."

Kent, Ohio.

A CRITICISM.

F. M. CUMMINGS.

No lessons need to be learned with greater care than those which our Savior impressed upon the minds of the disciples regarding humility and the proper assessment to be placed upon matters of the worldly life as compared with those of the kingdom. We believe that there needs to be a new crusade in behalf of the virtues of patience, humility and poverty; virtues which the Roman church has always emphasized, but which Protestantism has been steadily striving to forget. We do not believe that a new order of St. Francis is needed, but the qualities which it prized and exemplified, obedience, chastity and poverty, need to receive a fresh incarnation in the life of the church.—CHRISTIAN CENTURY, June 26.

One may wonder why if the good and wise All Father created a good world for man's benefit that man does not fit into it; that to come to a higher life he must deny himself a liberal share of this world's goods and let the sinner have them while he devotes himself to a life of poverty. The Creator has so constructed the earth and so enriched it with vast and varied resources that men may create enormous wealth, as they are doing and will still continue to do in increasing ratio, but this wealth is not good for any but sinners, and if a man wants to be a child of God he must not touch it, he must not even look at it to desire it. One may wonder that more preachers do not go into mining schemes and oil speculations if that be the doctrine of the church.

One reason why so few preachers' sons follow the ministry is because they get too big a dose of the blessings of poverty in childhood. It is a virtue that does not commend itself to their common sense. The fact of the whole matter is that the world and its wealth is all right. God made it and made man to enjoy it and he did not make it necessary for man to deny himself his right to this world's goods that he might have instead a right to "the tree of life." What we need—the crying need of the hour—is justice and equity in the distribution of this world's goods so that the workers who develop the resources of nature and make them into wealth may enjoy that which they have made and not be compelled by unjust laws and economic arrangements to see the favored few possess them while they perform exemplify the humble virtue of relative poverty.

It is this kind of gospel that is daily widening the breach between the workingman and the church. If the church has no better solution of this problem of increasing worldliness and irreligion than to recommend poverty to the creators of the world's vast wealth in the face of the glaring injustice and wrong inflicted on them then the church has no mission in the world. Such teaching as that in the clipping at the head of this article will not be and ought not to be accepted as truth.

[We are glad to have our readers criticize our editorials. Brother Cummings, one of our good preachers, has given us his view on this matter. Another criticism may follow next week. We hope our readers will reread the article. It is not our custom to criticize criticisms. We cannot refrain from referring to "A Sad Calamity" in another column, however.—Ed.]

THE CHURCH OF CHRIST.

J. G. WAGGONER.

The mission and work of the church is a profound and noble theme. How truly inspiring it is to gain new heights of vision and new fields for cultivation. Yet the head may grow dizzy, the vision distorted and even the future success injured by the very vastness and greatness of the situation. Great care should be taken always to keep a proper perspective of the situation. The difference between a philosopher and a crank is chiefly in his perspective and consequent conduct. A few kindly suggestions may not be untimely. Are we not exposing ourselves to the charge of egotism by so much talk about "our plea," "vitality of our message," the multitude of "our numbers," etc., etc.? Some seem to desire a "restatement of our plea." Are we at a loss to know what we are here for, or what to contend for? If there be such let them remember that, like our Master, we are here to seek and to save the lost, to contend earnestly for the faith once delivered to the saints and proceed at once to business. It is needless and folly to ask other religious people what we are here for; most of them would say they did not know and others would say we are in the wrong place if they spoke honestly their convictions. But if we have the Lord's message, he being judge, our place is everywhere.

If any are very anxious for a "restatement of our plea" let them inquire at any good bookstore for a revised New Testament. It was issued from the press twenty-one years ago; it is now just of age and able for its best service and costs 25 cents and up. It was made by about one hundred of the world's best scholars, is unabridged, complete, practically accurate, covering the whole ground and of unquestionable authority, except possibly to a few "higher critics." If that does not clearly present "our plea" then it is a *revision* of the plea we seek and not a restatement. If any desire to be sure what to preach that book on our plea referred to says "preach the Word."

The business of the church now is exactly what it was eighteen hundred years ago. There are two departments of work, evangelistic and pastoral; or, as one has stated it, "to bring men to Christ and build them up in Christ." With these two vital and necessary purposes the church moves forward. All things necessary to life and godliness are furnished that the man of God may be perfect, thoroughly furnished unto every good work. The church may meet new difficulties and face new problems, but it was so from the same Christo-centric position in every age, holding ever prominent its fundamental purposes "by all means to save some."

Ought we not to preach Christian union? Certainly. But to say "this is our main business," "our great plea," it seems to me, is misleading. It is one of the circumstances bearing upon the world's faith, a very important one and ought to be faithfully preached, and no true preacher is filling his whole mission who does not do it. And, as it is suicidal for any religious people, professing anything other than

simply the church of Christ, to preach union in him, it may be necessary and proper for us to give it large attention, more now than would be necessary under usual conditions. Nor is it surprising that some would conclude that this is about all we are here for. But there is nothing in Christianity the duty of any religious body that is not equally our duty. We are here to teach the truth to those in the church and out, but we are neither the autocrat nor supplement of the religious world, but plain servants of the Lord to do what we believe he would have us do in all directions. To preach union in Christ is certainly one thing we must do, its necessity, plan and spirit. We are also to furnish an example of love, fellowship, co-operation and conquest that will illustrate everywhere what we mean by Christian union and Christian life. The production of this kind of a church membership, this Christ-like life in God's children, seems to the writer to be of vastly more importance than a "restatement of our plea." Learning is desirable and honorable and I wish we all had more of it, but it is valuable only so far as it contributes to the church's power in the salvation of the people. Thousands of preachers are hungering to learn from scholarly lips or pens how they can bring more people to Christ and how better to train them for him; how they can perfect the saints in godly living and prepare a people for the Lord, not having spot or wrinkle or any such thing, meet for the Master's use here and his glory hereafter. Here is the opportunity of to-day and tomorrow for the most humble disciple or kingly scholar.

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BOOK REVIEWS.

True Tales of Birds and Beasts, selected by David Starr Jordan. Boston: C. D. Heath & Co., 1902. Pp. 132. Price, \$0.40.

A collection of stories reprinted from several sources, including sketches from Thoreau, Washington Irving, Joaquin Miller and others. They tell in familiar form the lives and habits of some of the most interesting of our animal, bird, fish and insect friends, such as the salmon, the seal, the fox, the bear, the ant and the dog. It is not so much a scientific treatise as a collection of personal narratives, which leaves the impression upon the reader that he has actually met the small heroes and heroines of the book.

Family Record. S. B. Shaw, publisher. 256 pages. Cloth, \$2.00; Morocco, \$4.50.

This book contains ruled blank pages arranged for records of important facts regarding the husband's and wife's ancestry, from their great-grandparents down, husband's and wife's relations and of husband, wife and children, making a complete record of five generations. Also blank pages for a general record of family history. The book is beautifully designed, the type is the new Oriental and the paper is heavy, strong and lasting. Mr. Shaw's idea is to have a family record that can be referred to at any time.

Mr. World and Miss Church-Member. By Rev. W. H. Harris. Cleona, Pa.: G. Holzapfel. 1902. Pp. 349. Price, \$1.00.

The author calls this book "a twentieth century allegory," and his purpose appears to be to illustrate the various forms of worldliness which influence the church most injuriously at the present time. In the form of a story he deals with various practices which he regards as detrimental to Christian life. The book is illustrated with a series of full-page cartoons, which seem to be its best feature.

The Kentons. By W. D. Howells. New York: Harper & Bros., 1902. Pp. 317. Price, \$1.50 net.

One always expects a treat on opening one of Mr. Howells' books and no disappointment waits the reader of this volume. The story is a very ordinary one and perhaps its chief charm consists in the fact that there is very little of the unusual about it. The doings of a family in an Ohio town furnish the theme which is handled in the deft and at times humorous manner which readers of Mr. Howells have come to expect. Mr. Kenton is an ex-army officer, whose chief interest lies in his spacious house and the memorials of his regiment which he is gathering into a volume. From this quiet home he is compelled to take his departure for a time by the unfortunate attachment of his daughter for a worthless young newspaper reporter, whose impudence and nerve are well drawn. The family resigns itself to a temporary exile in New York and later goes to Holland, where happily, as the result of a friendship formed on the Atlantic, Ellen finds her happiness again in the love of a young minister, and the other members of the family are adjusted happily in various ways, so that the story returns to Ohio for a satisfactory ending. Perhaps nothing but the fine art of the author could rescue so commonplace a theme from dullness. The total effect of the book, however, is a sufficient tribute to Mr. Howells' ability as an artist in the field of character sketching.

THAT PRINTER OF UDELL'S.

HAROLD BELL WRIGHT.

"But I haven't the money, and that's all there is about it. I will go in as soon as I can."

"Well, you can borrow it, can't you?"

"Borrow! What security can I give?"

"Ain't your Christianity security enough?"

Dick laughed at him. "Is that the way men do business in Boyd City?"

"Well, you can laugh if you want to, but that's about the best security a fellow can have in the long run. Anyway, it's good enough for me. I'll lend you a hundred for a year. To be sure," he added, hastily, as he saw Dicks' face, "you'll have to pay me the same interest I can get from them other fellows. I've got the money to loan, and it's all the same to me whether I loan it to you or some other man."

"Suppose I die—then what?" asked Dick.

"Well, if Christ goes on your note I guess it will be good some time," muttered Uncle Bobbie, half to himself, as he took a check book from his pocket and filled it out. "I'll fix up the papers this afternoon. Don't forget to stop for me."

When the work of organizing the new association reached the proper point Richard Falkner was with one voice chosen to fill the office of secretary.

Dick entered upon his new duties with characteristic energy and in the difficulties of the task before him tried to forget a little of the pain in his heart. Then some weeks later came the incident that brought it all back again keener than ever.

In the interest of the association Dick visited a large city in one of the Eastern states and while there met again the woman who was all the world to him. But of that meeting we cannot write, for Dick found Amy in a palace of sin, where he had gone with a company of Salvation Army rescue workers.

She had been left there by the villain with whom she had fled from the false and cruel accusations of her father, and in her awful condition had remained, believing that it was the only life left for her.

Only Christ could help a man through such a terrible experience. Only Christ could save a woman from such a life.

When Dick returned to Boyd City he left the woman he loved in the care of her new-found friends, the Salvation soldiers, with a little hope in her heart and her face turned to a better life.

He told no one, not even his beloved pastor, of this new chapter in his history, for why should he bring pain to those he loved? And so he worked on for the salvation of others with the secret of Amy's pain hidden in his heart, with none but him who pitieth his children to know how much he suffered.

For a time he heard occasionally from Amy and her friends that she was doing well and he hoped a little for the future. Then suddenly her letters ceased. The friends wrote that she had left them. They could not trace her and hope gave way to dark doubt and despair.

In southwest Missouri, in the Ozark regions, there are many beautiful glens and sheltered valleys, where a sturdy people have tamed the wildness of nature and made it obedient to their will. The fields lay fertile and fruitful on either bank of murmuring streams, clear to the foot of the hills, where the timber grows. Always a road winds down the valley, gener-

ally skirting the forest, and the farm houses are nearly all built of logs, though more modern and finished dwellings are fast taking the place of the primitive mansions; and every few miles one may see little schoolhouses, most often built of good lumber and painted white, with heavy shutters and a high platform in front. For the Ozark settler takes great pride in his schoolhouse, which is also a church and a political rallying point and a meeting place for the backwoods "literary." And though he may live in a rude log hovel himself, this hall of education must be made of boards and carefully painted.

To this remote region Dick Falkner, broken in health, went for a short rest during the latter part of October, the loveliest season of the year in this section of our country. An old friend of Uncle Bobbie's, who was a successful farmer living in the white oak district, gladly welcomed the young man, of whom his old partner, Wicks, had written so highly, and when Dick left the train at Armordale, a little village in the lead and zinc mining region, he was greeted at once by his host, a bluff, pleasant-faced, elderly gentleman, whom he liked at first sight and who was completely captivated by his guest before they had been together half an hour.

Oak Springs farm, which was to be Dick's home for the next month, took in the whole of a beautiful little glen and many acres of timber land on either side. Crane creek had its source, or rather one of its sources, within a hundred feet of the house, where a big spring bubbled from beneath the roots of a giant oak and the water went chattering and laughing away to the south and east.

Three-quarters of a mile from Oak Springs, just over the ridge in another hollow, another stream gushed bright and clear from beneath another ancient oak and went rushing away to join its fellow brook a mile distant, where the little glens broadened into a large valley, through which the creek hurried onward to the great river, miles away in the heart of the wilderness.

How beautiful and restful it all was to the young man, tired with the rush and whirl of the city and stifled with the dust and smoke from factory and furnace! The low hills, clothed with foliage, richly stained by October's brush; the little valley lying warm in the sunlight, was a welcome change to the dull monotony of the prairie where the sky shut down close to the dull brown earth with no support or leafy pillars. And the mother quail, with her full-grown family scurrying to cover in the corner of the fence, the squirrel scolding to his mate in the tree tops or leaping over the rustling leaves, and all the rest of the forest life was full of interest when compared with the life of busy men or chattering sparrows in the bustling mining town.

With a long sigh of relief Dick sank to rest that night, after meeting the other members of the family and enjoying such a supper as one only finds on a prosperous farm. And, strangely enough, the last picture on his mind before he fell asleep was of a little schoolhouse which he had seen just at sunset scarcely a quarter of a mile up the valley; and he drowsily wondered who taught the children there, while a great owl perched in an old apple tree back of the chicken house echoed his sleepy thoughts with its "Who—who."

(To be continued.)

The Bible School

THE FORWARD MARCH.*

HERBERT L. WILLETT.

The date of the exodus it is impossible to state with anything like accuracy. Any attempt at precision in the earlier periods of Old Testament history is unwarranted. The most that can be said is that the life of Moses and the exodus belong somewhere in the twelfth or thirteenth centuries before Christ. McCurdy in his careful work, "History, Prophecy and the Monuments," places the departure from Egypt about 1200 B. C. The records of that period are not sufficiently clear to permit any definiteness of statement regarding the date of this event, but all that a Bible student requires is a general knowledge of the period to which the event belongs so that he may relate it to what precedes and follows, and may, if possible, discover some of the interesting features of contemporary history. What may be known from the monuments and their ancient records regarding Egypt as the facts relate themselves to the history of Israel is summarized satisfactorily by Professor Ira M. Price in his volume, "The Monuments and the Old Testament." It appears that the Hebrews kept record of particular episodes in the journey, not by a system of absolute chronology, but relatively. Thus it is recorded in the opening verse of the lesson that it was in the second year, the second month and twentieth day of the month that they moved forward from Mt. Sinai. This refers back to the beginnings of the journey, but unfortunately does not inform us in terms of Egyptian or other chronology when the journey began. We can only say that whenever the exodus took place this was in the earlier part of the second year after.

The camp of the Hebrews was directed by the visible token of the presence of God in the pillar of cloud and flame, moving through a country unknown to most of them and perhaps known only slightly to Moses who had dwelt for forty years in Midian. It was essential that the clans should be led and safeguarded by the divine power. This is true of all human progress. It is not so necessary that men should understand fully the outcome of events, but it is of the first importance that they should know that God is leading. If one believes that human life is only a complex of conflicting forces, with no promise of an outcome of good, it will be impossible to keep up courage or to strengthen faith. But one is willing to pass through many dark places if he but knows that his guide is trustworthy. He will go down into dark dungeons, through subterranean passages or through the aisles of the darkest forest without apprehension if some one in whom he trusts is leading the way. "Thou shalt guide me with thine eye upon me," is the happy word of the psalmist. The consciousness of the divine presence is not a feeling which brings terror, save to the evil-minded. It is the secret of peace and confidence. Cultivation of the divine nearness is the lesson which every Christian needs to learn and to

keep in full possession. God's life may be apprehended by every one of his children who is willing to pay the price of the effort. The pillar of cloud and fire may not be visible to the untrained eye, but to one who has learned to see the vision of God the mountains round about will be full of the horses and chariots of God. "As the mountains are round about Jerusalem, so the Lord is round about his people."

Yet there was need of a leader who should interpret the will of God and act as his visible representative. Moses was such a leader. The forty years in the court and camp of Egypt and the other forty years in the solitude of Midian had prepared him admirably for the task of leadership. Through the impetuosity of youth he had come to the calm and mature strength of manhood and though the murmurings of the people had at times threatened to shake his confidence in the outcome of events, yet he never lost heart nor abated aught of his determination. Throughout that long experience of the desert while the people were being disciplined for the career which awaited them, Moses was the organizing spirit, the leader and inspirer of them all. Nor is there even a time when wise and able leadership is not needed by the people of God. This is the secret of those tasks which demand the presence of preachers, Sunday school teachers and others who have committed to them the work of direction and example. It is the glory of any such servant of God that he feels that his work is as important as that undertaken by Moses in the wilderness.

The interview between Moses and his Midianite relative by marriage is deeply interesting. The Midianites were a tribe of people of the same general race as that to which the Hebrews belonged, but nomadic in their habits, dwelling in the pasture lands to the south of Palestine. Into this country Moses had come forty years before when a fugitive from Egypt. Here he had made the acquaintance of the family of Reuel, who is called Raguel in the Authorized Version. Into this family Moses had married, taking for his wife Zipporah, who bore him two children. When Israel took up its journey through this country on the way to Canaan it was natural that Moses should seek the assistance of his friends, who knew so thoroughly the character of the country and the best roads. Hobab, or Jethro as he is sometimes called, the son of Reuel and either the brother or father of Zipporah, Moses' wife (either reading is possible), was invited by the leader to accompany them on their way and join his people with theirs. This proposition had mutual advantages. The Midianites would gain the strong protection of Israel, while Israel would gain the Midianite acquaintance with the road. But the nomad sheik did not wish to give up his free and independent life. To be able to roam about after the manner of his race seemed more desirable than to accept the obligations of a more ordered community such as Israel was. Accordingly the proposal was not accepted.

Here once more the significance of the narrative as bearing upon Christian experience is apparent, for the church is the organizing body of believers making their journey from the Egypt of the past, with its unholy and self-centered life, to the Canaan of the future, which is the far-stretching country where the King abides in his beauty. To be sure, no illustration can do full justice to the great task which awaits the church, for it may be said that it is the business of Christian people to make the very wilderness through which they pass to blossom as the rose, and

*International Sunday School lesson for Aug. 17. Journeying toward Canaan. Num. 10:11-13; 29:36. Golden text: For thy name's sake lead me and guide me. Ps. 31:3.

this is indeed the promise which waits upon their effort. But the picture is at least true as illustrating the desire to find a better country, which is not simply the heaven of the future, but the better social order in this world, the New Jerusalem which comes down from God out of heaven as we make room for it. In the long journey of the years it is a pleasure and obligation to invite all whom we meet to share. It is for their good and for the good of the kingdom of God. No man can afford to miss the advantages of service. It is his highest good, his supreme chance. And on the other hand, the kingdom needs every man to take his place and do his part. It is a reciprocal obligation and blessing.

Five-Minutes' Sermon on the Golden Text.

PETER AINSLIE.

For thy name's sake lead me and guide me. This is a part of David's prayer when he was persecuted by Saul and it is an argument with God, pleading for divine protection. Its boldness is almost audacity. It is nothing less than a demand for protection because the name of God stood for salvation and in that name David trusted. It was putting the name of the Almighty to a test. See here: Thy name, O God, is salvation; thou hast promised to save us from our enemies; I am in great distress and I am thine; prove now the meaning of thy name. What a prayer!

But, after all, is that not just what God wants us to do? He says, "Prove me," and again, "Try me," and again, "Know me." Knowledge comes from experience. We live too far from God and we have too little disposition to move up to him. Sell out where you are living, leave that neighborhood and pitch your tent nearer the gates of heaven. Let the light from the Son of Righteousness flood your whole domain. The man is rich who has come to know that God is able to keep him. Friends may become enemies; riches may vacate the premises for poverty; health may be exchanged for sickness, but amid all these adverse circumstances the trusting heart remembers that it was God who said, "I will never leave thee nor forsake thee." Peace sits on what otherwise would have been a dark and perhaps sour countenance. God is able to do abundantly for us.

For centuries his name has stood for salvation. You cannot call that long time of Old Testament saints without fastening to them the name of our God. He saved Noah, Jacob, Elijah and the whole nation of Israel. His dealing with the Jew is a marvelous definition of his name. Other nations have been born and have laid down in the graveyard of nations—none live now that lived when the Jew was in his prime—centuries have made a great chasm between then and now, but still the Jew has been kept. A German comes to America and in a few generations he has lost almost entirely his German peculiarity, but a Jew is the same now that he was when Jerusalem had the wealth of Syria, Egypt and India pouring into her markets. And this name carries its being into coronation when it is incorporated with that of Jesus. Here is salvation for this world and its fulfilled type—the world to come, for all things are drifting rapidly toward the gates of the other world as the tides ebb to the deep sea. Leave thy heart with him and he will keep thee. Prove him and see if God does not meet you.

Our Father, we thank thee for the invitation to prove and see that thy name is salvation. Amen.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

The Life of Fa. th.

Topic Aug. 17: Gen. 12:1-5; Heb. 11:1-6.

The life of faith is not something new. It is as old as the world. Wherever there are seekers after God the man of faith will be found and the life of faith will be lived.

Paul on Mars' Hill testifies that the Greeks, without a divine revelation, were

"SEEKING AFTER GOD,"

if haply they might feel after him and find him, though he be not far from every one of us. Man was made to seek God. So the apostle argues, and so the history of the race, pathetic yet glorious by reason of this fact, proves. "He hath made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitations that they should seek God" (Acts 17:26, 27). The significance of the glorious Gospel is emphasized by this most inspiring fact of all human history. The world of struggling men is set in a halo of heavenly light and of holy hope thereby.

"GET THEE OUT!"

God is forever saying "Get thee out" to the men of faith and endurance, the pioneers of the race, the fore-runners of the faith among all nations. And it is triumphantly true that faithful souls, like "Abram the Hebrew"; Moses, who refused to be called the son of Pharaoh's daughter; Paul, the apostle of Jesus Christ; Luther, the sturdy reformer, and a great company of those whose names cannot be mentioned, not even on the voluminous pages of history, men of whom the world was not worthy—have been getting up and going out and journeying, "going on" like Abram, not knowing whither. They have dwelt in tents and in cabins, in dug-outs, in dens and caves of the earth, having no continuing city, no country to call their own—albeit all lands were theirs—all promises in them—for they testify by all these that they seek a "better country" and a city that hath foundations, whose builder and maker is God. And they have had testimony borne that they pleased God. And these all died in the faith, not having received the promise, God having reserved for us

"SOME BETTER THINGS"

that they without us should not be made perfect.

The men of faith are the prophets of the better things ever more to be. They often fail of themselves—but still they go on, pathetically, ploddingly, patiently, prevailing with God and with the future, where the present seems only discouragement and failure. Such are the seers and singers, the poets of the golden age to be, the prophets of coming kingdoms and conquests, inventions, discoveries, explorers, missionaries, translators, teachers of little children and of child-like men. Theirs are the better things for the race of struggling men. They endure hardness that the world of suffering, struggling men may be lightened of their burdens and breathe the freer air and look upward to the mountains of his holiness and catch a glimpse, through the fogs of doubt, of the peaks of peace. And so something of the life of faith may be ours. In the measure of our faith this life is possible for every one of us. For faith is the measure of life. "According to thy faith" marks its limitations.

THE PRAYER-MEETING.

SILAS JONES.

Forgiveness.

Topic Aug. 13: Matt. 5:14-15; 18:21-35.

All have sinned. So speaks the inspired apostle. Our hearts give assent to the truth of his words. We are not innocent; we are guilty. The fact of our guilt is an awful fact. We cannot ignore it, we cannot treat it lightly. With increasing knowledge of our lives comes a deeper sense of guilt. There is a burden resting upon us which we cannot remove. God alone can remove it. He speaks the word of forgiveness and our burden is gone.

Forgive, that your Father may forgive you. Forgiveness is promised to us on condition that we forgive others the wrongs they have done to us. It is easy to see why this condition must be met. The forgiven soul comes into joyful communion with God and receives of the divine goodness. God is love. He hates nothing except sin. How can we enjoy the presence of God when we hate our brother whom God loves? How can we work with God to destroy sin when we cherish sin in our own hearts?

Where brute force rules forgiveness is held in low esteem. He who does not return violence for violence is classed with the weak. He is either not able to avenge himself or he is a coward. The brave and strong punish their enemies to the uttermost. But where the spirit of Jesus rules the superior man is he who can forgive. The inferior man seeks to injure his enemies. He takes pleasure in the misfortunes of those who have interfered with his plans. The superior man despises himself if he allows himself to be governed for a moment by the desire for revenge. He is not willing to put himself in a class with savages. When he thinks of Jesus he can have only pity for the misguided man who gives eye for eye, tooth for tooth.

To be hard and unforgiving is the mask of a nervous mind. One who knows the sorrowful lot of his fellow-men will not take pride in cherishing bitterness against a brother. We give place to hatred because we have thought of no one but ourselves. Moreover, we do not know ourselves. We overlook our bad temper, our thoughtless statements and our greed. We do not recognize the mischief we have brought to other lives. If we did we should be more willing to forgive.

It is a waste of time and energy to indulge ill feeling. Life is short, every moment should add to its worth. The energy possessed by any one is limited. Unkind feelings and the actions prompted by them use up energy. The time and the energy spent in the attempt to punish a neighbor for his unneighborly conduct might have been used in the cultivation of the habit of self-control.

"When God forgives his feeling and action toward man are no longer governed by his condemnation of the sin. Hence the strong language of scripture about blotting out transgressions, forgiving sins, casting them behind him, casting them into the sea. The sin has ceased to be a determiner of God's attitude. Of course, he does not forget that it has existed, for he cannot; and he so remembers it that he can help his child against the danger of repeating it. A forgiven sinner is not regarded by God as one who has never sinned, for that is as impossible as any other contradictory thing. He is regarded as a sinner toward whom God's attitude is no longer determined by sin."

BIBLE BRIEFS.

Concise Statements Regarding the Origin, Structure, History, Character and Teachings of the Holy Scripture.

HERBERT L. WILLETT.

These paragraphs are intended to serve as helps to an outline knowledge of the Bible where a more extended study is lacking or a brief review is desired. Thus used, they will be admirably adapted to Sunday school reviews, prayer meetings and preaching services, the leader asking the questions, and the company present responding with the answer. In this manner a few questions at each meeting, or even one, in cases of the longer ones, will afford profitable material for a series of biblical preludes or reviews. The ground covered at the previous meeting should be reviewed before the advance topics are considered.

60. What were the purposes of Jesus' miracles?

Jesus healed men's physical infirmities. The objects of the miracles were (1) to attract attention to himself; (2) to reveal the divine love for men in acts of beneficence; (3) to present proofs of his divine mission; (4) to illustrate the redemptive powers of the kingdom.

61. How was the training of the twelve accomplished?

The training of the twelve disciples was accomplished by all that Jesus did, teaching, preaching and healing. The confession of Peter, "Thou art the Christ, the Son of the living God" (Matt. 16: 16), proved the success of the method, for Peter spoke not for himself alone, but for the twelve.

62. What are the three representative confessions?

Three representative confessions are presented in the New Testament. That of Peter (Matt. 16: 16) emphasizes the Messiahship and divine Sonship of Jesus; that of Paul (Rom. 10: 9) the necessity of acknowledging the Lordship of Jesus and of belief in the resurrection; that of John (1 Jno. 4: 2) the reality of Jesus' earthly life, which was in danger of denial. These statements combined reveal the amplitude of the apostolic confession, as including the Messiahship, Sonship and Lordship of Jesus, his perfect divinity and perfect humanity.

63. What was the Great Commission?

Near the close of Jesus' ministry he delivered to the apostles his Great Commission, directing them to carry his Gospel into all the world and setting forth its terms. This commission is given in each of the Gospels, though in varying words. (Matt. 28:18-20; Mk. 16:15, 16; Lu. 24:46-49; Jno. 20:21-23; Acts 1:8.)

64. What are the items of the Great Commission?

Jesus commanded his followers to go into all the world and preach his message to all people; to announce the necessity of faith in himself and of repentance from the life of sin; to baptize penitent believers into the name of Father, Son and Holy Spirit; to teach them the observance of the Master's commandments and to assure them of pardon, the continued presence of the Lord with them, and their ultimate salvation.

65. What relation does the Book of Acts sustain to Jesus' Great Commission?

The Book of Acts records the carrying out of the great commission by the apostles. It describes several examples of conversion in detail: (1) The Jews at Pentecost (chapter 2); (2) The Samaritans (chapter 8); (3) The Ethiopian (chapter 8); (4) Saul (chapter 9); (5) Cornelius the Gentile and his household (chapter 10); (6) Lydia (chapter 16); (7) The jailer at Philippi (chapter 16); Crispus and others at Corinth (chapter 18).

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THE CHRISTIAN CENTURY

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE

PUBLISHED BY

The Christian Century Co.

358 Dearborn St., Chicago.

Entered at Chicago Post Office as Second Class matter, February 28, 1902.

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NOTES AND PERSONALS

Business men favor Church Extension.

"Business in Christianity," i. e., Church Extension.

Get ready to take a large offering Church Extension Day.

Meade E. Dutt reports the confession of a young lady, July 26th.

R. Tibbs Maxey has accepted a unanimous call from the church at De Witt, Iowa.

Announce the approach of September offering for Church Extension each Lord's day in August.

Mrs. S. M. Crank reports \$96 raised for missionary and benevolent purposes at Blue Mound, Ill.

Mrs. Coleman of Fair Oaks, Cal., writes of her interest in Bro. Wright's story, "That Printer of Udel's."

Richard W. Wallace of Meridian, Miss., has just returned from his vacation. R. B. Briney supplied during his absence.

R. W. Wallace of Meridian, Miss., and R. G. Sherrar of Union, Ala., held a short meeting, resulting in seven additions.

The receipts for foreign missions for the month of July amounted to \$19,426.09, a gain of \$6,926.94 over the corresponding month of 1901.

G. A. Hess reports excellent meeting at N. E. Iowa District Convention. Bro. Hess had the pleasure of baptizing his own mother recently.

J. E. Lynn of Springfield, president Fifth Illinois District, can put any church desiring a meeting this fall in touch with a good man for the work.

Do not forget to order your supplies for the Church Extension offering. Send card to G. W. Muckley, Kansas City, Mo., and they will be sent free.

C. A. Polson changes from Soldier, Kan., to Seneca and Oneida. During the past year there were forty-seven additions at Soldier under his ministry.

Married, July 23, 1902, at the Christian church, Rochester, Ill., Mr. John Woodruff and Miss Nettie King, were united in marriage by the pastor, J. A. Clemens.

W. H. Scrivner of Girard, Kan., spent his vacation preaching and organized a church in Kay Co., O. T., which will be ministered to by Bro. Robertson.

T. M. Lowe of Athens, Ohio, reports union meetings during July and August. He has been requested to preach an anniversary sermon at the Zion Baptist church.

C. H. White, field secretary of the Church Extension Board, is visiting Nebraska churches and the Nebraska state conventions during August in the interests of the September offering.

Herbert Yewell has had ninety-six additions at Lynchburg, Va.; sixty at Fredericksburg, eighty-eight at Hampton, fifty-four at Norfolk and so far 100 at Newport News, with more to follow.

Bro. N. M. Ragland of Fayetteville, Ark., reports two baptisms at the First. He has also held a meeting at Uniontown, resulting in fourteen additions. Bro. West continued the meeting.

H. H. Peters, Washington, Ill., addressed a men's meeting in Peoria Sunday afternoon, July 27, under the auspices of the Y. M. C. A. In the evening he preached at the Howett Street Mission for H. H. Jenner.

The Board of Church Extension recently received a gift of \$500 from a sister in Nebraska. This is a gift outright. There should be many in the brotherhood to do this in order to help reach \$350,000 of a fund by Sept. 30th.

Last week a friend of foreign missions gave the Foreign Society \$355 on the annuity plan. He will soon make another gift of \$1,500. This is the 113th gift, and this fund now amounts to \$144,193. It ought to reach \$150,000 by Sept. 30, when the

books close for the current missionary year.

The Foreign Society has just issued a new map of the world showing the fields it cultivates. It is 18x29 inches, printed in four colors, on good material, and will be sent for the small sum of ten cents—five two-cent stamps. This small amount barely pays for wrapping and postage. Address F. M. Rains, corresponding secretary, box 884, Cincinnati, Ohio.

A letter from Bro. Ben. N. Mitchell and wife tells of their arrival in Liverpool, where they have taken up the work recently in charge of Bro. Bicknell. Bro. Mitchell speaks very encouragingly of the work on Upper Parliament street and believes that the field is most promising. His many friends in the States will wish him abundant success in Old England.

The receipts from the Children's Day offering to August 1st amounted

GRANNY DID IT.

Knew the Food That Furnished Power.

A grandmother, by studying the proper selection of food, cured herself of stomach trouble and severe headaches. Later on she was able to save her little granddaughter because of her knowledge of food.

She says, "When baby was five months old she was weaned because of the severe illness of her mother. She was put on a prepared baby food but soon lost flesh and color, became hollow eyed and fretful. We changed her food several times but with no permanent benefit. At last her stomach rebelled entirely and threw up nearly everything she took. She would be wet with a cold perspiration after feeding and would cry piteously with pain. That is a dangerous condition for a small baby and in this extremity I remembered how beautifully Grape-Nuts had agreed with me, and suggested we try the food for baby."

We began very carefully with it, giving two small teaspoonfuls at feeding, softened with boiling water and fed in sterilized milk, warmed. The experiment was a perfect success.

She has been on the food five weeks and can now eat other food, for the change in this brief time is wonderful. She has gained over three pounds in weight, has rosy cheeks, bright eyes, and she has the appearance of a satisfactorily nourished and thriving child."

The reason that Grape-Nuts will agree with adults and babies is that the starch of the cereals has been transformed into grape sugar in the process of manufacture, and when introduced into the stomach it is ready for immediate assimilation and does not tax the powers of the organs of digestion. The result is always beneficial and the food has saved thousands of lives.

Recipes for many easy hot weather dishes in each package of Grape-Nuts.

to \$44,807.20, or a gain for ten months of \$4,288.17. The Foreign Society started out this year to secure \$50,000 from the Sunday schools. There are two months yet. It seems altogether likely that the \$50,000 will be reached. Let every Sunday school that has not helped the work send an offering at once.

We call the attention of our readers to a criticism of a recent editorial, "Is the Ministry a Pastime?" The writer is one of our most successful preachers. We have other criticisms to follow this one. We prize true friends who differ with us. We still maintain, however, that the ministry is a most sacred calling and we ourselves are to blame if we permit the commercialism of these speculative days to forget that the pulpit is the throne of the consecrated Christian preacher's power.

Bro. E. E. Faris of Dallas, Tex., and the Congo, who is now with his wife on the way back to his missionary field in Africa, is writing an interesting series of travel articles for the "Christian Courier," of which Bro. G. A. Faris, his father, is the editor. Recent numbers give some account of the ocean voyage and of the trip through Scotland. The many friends of Brother and Sister Faris will wish them a pleasant journey wherever they go, and will be glad to see anything from their pens descriptive of their experiences.

A. R. Spicer closed the first half of his first year with the Rantoul church July 1st, 1902. He preached 60 sermons. There were 53 additions, majority by baptism. Church gave for benevolent and missionary purposes \$133.68. Made 400 calls, preached five funerals, performed two weddings, delivered a number of special addresses, among them the Decoration Day address, I. O. O. F. memorial sermon and Fourth of July oration. The church is prosperous and J. H. Smart begins a meeting Sept. 18th. They are planning for a great meeting.

Many of our readers would probably be surprised to know what an excellent class of men are among the promoters of publicity. They are thought of as keen men more often than as men of culture and clear moral perceptions. We are confident that our advertisers, as well as readers, would have a new sense of the largeness of vision and sincerity of purpose of a first-class advertising agency if they would carefully read recent numbers of Mahin's Magazine. The articles by Prof. Scott on "The Psychology of Advertising" and by Prof. Herbert L. Willett on "The Ethics of Advertising" have aroused considerable comment. Write Mr. John Lee Mahin, 200 Monroe street, Chicago, Ill., for a copy of Mahin's Magazine and be convinced of the high aims and genuine purposes of the best promoters of publicity.

CHICAGO DEPARTMENT

Douglas Park.

Bro. and Sister Thomas Boyd and their daughter, Miss Hazel, have recently moved to Irving Park.

On Lord's day, July 20, the morning sermon was delivered by Rev. Samuel Heath, a minister in one of the Congregational churches at Manchester, England. Mr. Heath has been visiting his daughter, Mrs. Parker, who attends our meetings.

Bro. Goodman has resigned as superintendent of the Sunday school and Bro. Tapley has been elected as his successor. Bro. Goodman has served the Sunday school long and faithfully. It was with reluctance that his resignation was accepted. Bro. Goodman as one of the elders in the church has duties which are the more arduous since the pastor is not located with the church. Our growth in numbers makes this division of labor possible.

Jackson Boulevard.

On Tuesday night the church was thronged with guests invited to witness the ceremony that united Miss Mae Smith and Howard McKesson and made Miss Stella Carhart Mrs. Ernest Lucas. The church was beautifully decorated with flags, palms and ferns. The ceremony was solemn and impressive. The two young couple left the city that night for Lake Geneva, where they will spend their honeymoon. They are four of our most earnest workers and all wish that God may bless the two homes.

The Wednesday evening meeting was good, as are all our prayer meetings.

Bro. Nichols preached both sermons on Sunday, Bro. Speer being at Buffalo, N. Y., for the day. He will be with us again next Sunday.

Bro. and Sister Nichols will make pastoral calls at Macatowa Park Monday and Tuesday of this week.

We were all glad to welcome Bro. and Sister S. J. Chapman home from California. They have come to the conclusion that there is no place like Chicago and will make it their home in the future.

On Sunday evening one lady took membership with our congregation. The day closed with the administration of the ordinance of baptism.

Metropolitan.

Bro. Scoville spoke to large audiences both Sunday morning at the People's Institute and Sunday evening at Oakley Hall. Several illustrated songs were given in connection with the evening service. There were two additions this week and two last week. Among the many visitors at the Sunday services were Miss Ferguson,

Hiram, Ohio; O. B. Clark, Eureka, Ill.; Rev. F. W. Burnham, Decatur, Ill.; Miss Miller, Butler, Ind., and our pastor's brother, Geo. Scoville, Ashley, Ind.

Next Sunday both morning and evening services will be held in the auditorium of the People's Institute. The same arrangement has been made for the remainder of August. The subject for the morning sermon will be "So" and for the evening sermon "Nevertheless." Bro. Scoville will use his stereopticon in connection with the evening services, and with special music by the choral union the Metropolitan church expects to reach large numbers of people who feel it too hot to attend church services.

The attendance at Sunday school was 335. New scholars enrolled, nineteen. The Sunday school shows no sign of decreasing during the summer and is preparing for even greater things this fall. The same is true of the C. E. meetings and the mid-week prayer meeting, as well as all other organizations of the church.

SWEET BREATH When Coffee is Left Off.

A test was made to find if just the leaving off of coffee alone would produce an equal condition of health as when coffee is left off and Postum Food Coffee used in its place.

A man from Clinton, Wis., made the experiment. He says: "About a year ago I left off drinking coffee and tea and began to use Postum. For several years previous my system had been in wretched condition. I always had a thickly furred, bilious tongue and foul breath, often accompanied with severe headaches. I was troubled all the time with chronic constipation, so that I was morose in disposition and almost discouraged."

At the end of the first week after making the change from coffee to Postum I witnessed a marvelous change in myself. My once coated tongue cleared off, my appetite increased, breath became sweet and the headaches ceased entirely. One thing I wish to state emphatically, you have in Postum a virgin remedy for constipation, for I certainly had about the worst case ever known among mortals and I am completely cured of it. I feel in every way like a new person.

During the last summer I concluded that I would experiment to see if the Postum kept me in good shape or whether I had gotten well from just leaving off coffee. So I quit Postum for quite a time and drank cocoa and water. I found out before two weeks were past that something was wrong and I began to get costive as of old. It was evident the liver was not working properly, so I became convinced it was not the avoidance of coffee alone that cured me, but the great value came from the regular use of Postum."

Correspondence

BALTIMORE LETTER.

During these warm summer days the thermometer of spiritual activities drops to somewhere around zero. People are leaving the city for the country where really everybody ought to live. Cain committed the first murder and built the first city and the world has never questioned that he did not understand the way to evil and sorrow, and yet with all the evil and discomfort of the city in these warm days, the large majority of people prefer it over God's wide rural regions. Dr. Johnson thought that a "walk down Fleet street," where thousands jostled against thousands every hour in the day, was as charming as Henry Clay thought the quiet of his beautiful Kentucky home at Ashland was, and Captain Morris chanted forth:

"Oh, in the town let me live, then, in town let me die,
For in truth I can't relish the country, not I."

But a man who cannot enjoy the country has a vitiated taste. He is like Lord Byron, who would refuse a good dinner any day for old Chester cheese, red cabbage and beer. It is surely true that man made the city, but God made the country, and it is in keeping with the entire history of the human race for man to prefer the works and ways of man to the works and ways of God. Search and see how true that is.

The churches of the Disciples here are still having their regular Sunday services and the audiences are keeping up well. Additions are had at some of the churches every Sunday, and already we are talking about the autumn work. At Twenty-fifth Street church, Flournoy Payne is using the stereopticon every Sunday evening, and he speaks to a full house however warm the evenings may be. He is expecting Herbert Yewell to assist him in a meeting in the fall and they will have a good ingathering doubtless, for Bro. Payne is doing very faithful work and is highly esteemed.

The Riverside Park church will have its dedication service on September 28th, and they expect Z. T. Sweeney to preach the sermon.

The Howard county meeting will begin August 3d and continue for two weeks. It is expected that H. Trail of Parkville will lead the singing, and he knows how. It is also hoped that W. S. Hoye and J. O. Shelburne will assist in the preaching. That is a fine field for work. At the meeting held there last year quite a number were baptized and there are others ready to be baptized now. We ought to get into every county in Maryland just as we entered Howard county.

The Eastern Shore camp meeting will go on this summer as usual. We have not heard who will do the preaching, but they have a good force of workers over there. Jones, Shinall and West are doing good service. There is some talk of holding a meeting at Bethany Beach, Delaware, and if this is done W. J. Wright will do the preaching and it will be well done.

Peter Ainslie.

OHIO LETTER.

J. V. Updike has been holding a successful tent meeting at Lima.

S. M. Martin held a six weeks' meeting with the Central church, Toledo. There were 35 additions.

A. A. Honeywell, who has done faithful service at Washington C. H., goes to Sharon, Pa. Ohio loses a good man.

H. H. Moninger leaves Tiffin after one year's successful ministry to accept the pastorate at Steubenville.

A. M. Hurd has accepted the work at Hopedale and Unionville. He is a good man, full of the Holy Spirit and of faith.

W. H. Willison has resigned at Prairie Depot.

Asa McDaniel has begun his new pastorate at Zanesville. By the way, Zanesville is to be the meeting place of the Ohio C. E. Union in October. President C. A. Free and his coworkers are planning for a great convention.

J. S. Raum takes the work at Piqua very soon. He has done a good work at New Philadelphia.

New Antioch and Martinsville will be served by Herbert M. Garn, who graduated at Hiram College in June.

Walter S. Rounds goes from Ripley, Ohio, to the work in Adrian, Mich.

Ohio is delighted to welcome back to her temporary home at Hiram Dr. Susie C. Rijnhart, who comes from a sojourn in the southwest greatly improved in health.

Dayton.

DEDICATION, FOOTVILLE, WIS.

July 27th the Footville Christian church was dedicated unto the Lord. After preaching a sermon on "The Larger Life," I called for money, and in a short time a sufficient sum was raised to cover the indebtedness and in addition enough to purchase a new organ. I never saw people more willing to give. They seemed to enjoy it. Milton Wells, one of our old pioneer preachers, preached in the afternoon. C. G. Kindred of the Englewood Christian church, Chicago, assisted us. Bro. Kindred won the hearts of our people. He impressed us all, by his own life, with the thought that it is a joy to associate with Jesus the Christ. His sermon in the evening upon the subject, "How God Reveals Himself to Us," will leave upon our community a deep and lasting impression for good. The Footville church was established

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of Christian Century, and for that reason you are entitled to one bottle of Vernal Saw Palmetto Berry Wine for trial, if you need it and write for it. One small dose a day of Vernal Saw Palmetto Berry Wine cures the most troublesome cases of constipation and you are at once relieved from the torture and danger of that common trouble. The same wonderful medicine cures the worst cases of stomach trouble and it is a speedy cure for all depraved conditions of the mucous membranes, including catarrh in the head, stomach, bowels and urinary organs. Send a letter or postal card at once to Vernal Remedy Company, Buffalo, N. Y., and prove by a free trial that Vernal Saw Palmetto Berry Wine cures all stomach troubles, constipation, catarrh, congestion and disease of kidneys, inflammation of bladder and enlargement of prostate gland, to stay cured. Write now for a free bottle. It will be sent promptly, free and prepaid.

some years ago as a mission by the Center church. It has grown and developed until it is larger than its mother, but the two co-operate in preaching primitive Christianity in this part of our state. What the Center church has done other churches can do. Let not our churches think that they must have a large membership or be in the city before they can establish a mission. Let church and minister co-operate and New Testament Christianity will be established in many needy fields. This will give new life to the established church and enlarge the Master's kingdom.

David N. Wetzel.

DISTRICT CONVENTION DATES.

List of Fall Conventions O. C. M. S.
Dist. No. 8, Tues. and Wed., Aug. 19-20, West Mansfield; Dist. No. 25, Thurs. and Fri., Aug. 21-22, Greenville; Dist. No. 5, Mon. and Tues., Aug. 25-26, Sabina; Dist. No. 7, Wed. and Thurs., Aug. 27-28, South Liberty; Dist. No. 24, Fri. and Sat., Aug. 29-30, Portsmouth; Dist. No. 10, Tues. and Wed., Sept. 2-3, Fergus St., Cincinnati; Dist. No. 23, Thurs. and Fri., Sept. 4-5, Bethel; Dist. No. 13, Mon. and Tues., Sept. 8-9, Marietta; Dist. No. 18, Wed. and Thurs., Sept. 10-11, Rutland; Dist. No. 14, Fri. and Sat., Sept. 12-13, New Straitsville; Dist. No. 1, Tues. and Wed., Sept. 16-17, Centerburg; Dist. No. 16, Fri. and Sat., Sept. 19-20, Barnesville; Dist. No. 6, Tues. and

A GOOD MILK

for infant feeding is a mixed Cow's milk from herds of native breeds, Borden's Eagle Brand Condensed Milk, herds are properly housed, scientifically fed, and are constantly under trained inspection. Avoid unknown brands.

Wed., Sept. 23-24, Lexington; Dist. No. 4, Thurs. and Fri., Sept. 25-26, Shreve; Dist. No. 9, Tues. and Wed., Sept. 30-Oct. 1, Alliance; Dist. No. 3, Thurs. and Fri., Oct. 2-3, Lima; Dist. No. 2, Tues. and Fri., Oct. 7-8, Hicksville; Dist. No. 19, Thurs. and Fri., Oct. 9-10, Rudolph. National Convention, Oct. 16-23. Dist. Nos. 21, 11 and 17, Tues. and Wed., Oct. 28-29, Dunham Ave.; Dist. No. 22, Thurs. and Fri., Oct. 30-31, Newton Falls; Dist. No. 15, Tues. and Wed., Nov. 4-5, Stowe.

OKLAHOMA NOTES.

Norman is the place and Sept. 2-5 is the time for Oklahoma's greatest territorial convention.

This convention will mark a new era in Oklahoma mission work.

There will be reduced rates on the railroads, free entertainment and a splendid program.

Our visitors will be of national reputation, our music the best and our annual report of progress a record-breaker. Come to Norman, Sept. 2d, 1902.

John A. Stevens,
Oklahoma City. Cor. Secy.

PROGRAM

Of the 12th Oklahoma Territorial Convention of the Christian Church to be held at Norman, Oklahoma, Tuesday, Wednesday and Thursday, Sept. 2, 3 and 4, 1902.

TUESDAY.

8 p. m.—Devotional, J. A. Tabor.

8:30 p. m.—Convention sermon, J. T. Ogle.

WEDNESDAY.

9 a. m.—Devotional, S. Wallace Mann.

9:30 a. m.—Appointment of committees.

9:40 a. m.—Reports of evangelists R. S. Smedley, Howell Smith, C. H. Hilton, A. T. Edwards and Otha Wilkison—the last two being missionary pastors.

11 a. m.—Report of Corresponding Secretary, John A. Stevens.

11:30 a. m.—Sermon, J. M. Monroe.

Adjournment.

2 p. m.—Church extension, E. A. Dubber.

2:30 p. m.—Home Missions, R. S. Robertson.

3 p. m.—C. E. address, W. A. Wherry.

3:30 p. m.—S. S. address, Virtes Williams.

4 p. m.—Five-minute reports from delegates.

4:30 p. m.—Work of committees.

Adjournment.

8 p. m.—Devotional, L. T. Van Cleave.

8:30 p. m.—Sermon, A. McLean of Cincinnati, Ohio.

Adjournment.

THURSDAY.

9 a. m.—Devotional, Dr. H. R. Walling.

9:30 a. m.—Report of committees.

9:50 a. m.—Educational, President Boyd of Territorial University.

10:40 a. m.—Oklahoma for Christ, W. A. Humphrey.

11:30 a. m.—Sermon, T. H. Popplewell.

Adjournment.

THURSDAY AFTERNOON.

2 p. m.—C. W. B. M. session.

8 p. m.—Devotional, Otha Wilkison.

8:30 p. m.—Sermon, W. H. Bagby.

Parting words and final adjournment.

A HAPPY EVENT.

A very happy event occurred when some twenty-five members of the "Maplewood Union Bible Mission" surprised their beloved pastor and wife Saturday evening, July 26, by ceremoniously walking in, laden with refreshments, and taking possession of their cosy Dickens avenue home.

Brother and sister Cowperthwaite have labored faithfully and untiringly in behalf of the Mission, and literally without money or price, since their services, like those of all the workers, have been entirely gratuitous.

The members feel deeply grateful to them and took great pleasure in expressing their gratitude by this unannounced call and the presentation of a beautiful silver piece appropriately engraved. An exceedingly pleasant evening was enjoyed by all.

The "Maplewood Mission" has been more than self-sustaining from its organization to the present time and are happy to report a steady, healthful growth in numbers and interest, as well as several additions by obedience.

We have as fine a lot of young workers as can be found anywhere, and after the meeting which has been promised us by the "City Board of Missions," we hope to rank among the strongholds of the city for the uplifting of humanity and the spreading of the gospel as it is in Christ Jesus.

One Who Was Present.

SPECIAL OFFERS FOR OUR REGULAR SUBSCRIBERS.

We desire to add five thousand names to our list before October first. We know many of our subscribers will co-operate with us. Reader will you? Read our offers and write us—"to-morrow." "To-morrow?" "Procrastination is the thief of time." Write us to-day.

OFFER NO. I.

For two new subscriptions to the Christian Century at one dollar each (\$2.00) we will advance your subscription six months. For three new subscriptions at one dollar each (\$3.00) we will advance your subscription one year.

OFFER NO. II.

For two new subscriptions at one dollar each we will send Good House-keeping, the best magazine of its kind

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

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For two new subscriptions at one dollar each we will send "The American Boy," the best and largest boys' magazine in the world, to any regular subscriber.

OFFER NO. IV.

For five new subscriptions at one dollar each we will give "Winsome Womanhood" by Margaret Sangster to anybody, who is now a regular subscriber. No more beautiful or helpful book for cultured Christian women has ever been published than "Winsome Womanhood." It is handsomely bound and illustrated. If you are not satisfied with "Winsome Womanhood" notify us within ten days after you have received it and we will refund your money and send the five copies of the paper to your friends one year free.

If you are trusting in the love of the Father, you must live the life of the brother.

Men have scarce learned to treat their friends with the love Christ showed His foes.—Ram's Horn.

FOREFATHERS' DAY ANNOUNCEMENT.

To the Endeavor Societies:

This is our National C. E. Day. It is the one day of the whole year especially set apart to inform and strengthen our young people in the principles and purpose of the Restoration Movement. And this is no less important to Christian Endeavor than to the cause of the Restoration. Nothing in the religious history of our time better expresses the unity for which the fathers plead and for which the Disciples stand, than does Christian Endeavor. The fathers said, "Back to Christ." The Christian Endeavor says, "Trusting in the Lord Jesus Christ for strength, I promise him." The Restoration Movement and Christian Endeavor have one foundation, "Jesus Christ himself being the chief corner stone."

Forefathers' Day is intended to emphasize three things: (1) The fact and importance of the Restoration Movement. (2) The relation of the present to the past movement. (3) The responsibilities, privileges and possibilities that are ours by inheritance. Of these things we all want a better understanding that we may better do the work to which the Lord has called us.

OCTOBER 12 IS THE DAY,

and we want you all to take note. A splendid program of exercises has been furnished to each society asking for it and promising to observe the day. Ask your pastor for the time of the evening service October 12, and that he join with you. If you will get the program and prepare for the meeting you will have one of the best services of the entire year. You will strengthen your society, demonstrate its power in the congregation and give it influence in the community. You can make this a great occasion.

Some of our best and wisest men have written the addresses for this program. They have set forth in clear and terse statement the very things that need to be understood. Any people will be wiser and better who hear such men as Power, Tyler, McGarvey, Philpott, Davis, Sweeney, Lamar and others like them talk upon the themes of this program.

The national convention at Minneapolis last fall put the observance of this day under the direction of the board of Ministerial relief, and whatever the financial returns from the day hereafter it will all be used in caring for the old preachers and their good old wives. And this is a fitting, a wise and a gracious thing for Christian Endeavorers to do. Will you not have fellowship in this holy service? For program or further information address the secretary.

A. L. ORCUTT,
120 East Market street,
Indianapolis, Ind.

THE REFERENDUM LEAGUE.

The Referendum League asks the following questions: Are these demands unreasonable? 1st. That the people for whom laws are made should reserve the power to demand any desirable law? This is the Initiative. 2d. That the people should have power to demand that the legislative acts of their agents be referred back to them for approval or disapproval? This is the Referendum. Under our present system of law-making by our ballots we clothe our lawmakers with legal power to make contracts (franchises) that are binding upon us and the coming generations. Ought not the people to reserve the power to review their work, to reject it, if not good, and to cancel their power of attorney? We now elect masters, but cannot vote upon measures. With a view to enlarge the sovereign's power so that he may hold the option of approving or rejecting his servants' work, the Referendum League is circulating a petition asking that the people be allowed to express their opinion at the ballot box upon, first, the initiative and referendum in local matters; second, that the constitution be amended so as to include the initiative and referendum, and, third, the election of U. S. Senators by a direct vote of the people. The league will have to secure 114,000 names and file their petition by the 1st of September. They need the co-operation of every citizen to accomplish the work. Send to Referendum League, 1108 Unity building, Chicago, and get a petition. Fill out and return before Aug. 20. South Dakota, Utah and Oregon have this law. In Oregon it carried on June 3d by a vote of 62,024 for to 5,668 against all parties indorsing it.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles, or general weakness of either sex. It cures after everything else has failed. Their book of plain, common-sense reasoning which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to any one who are not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

A fair test and measure of civilization is the influence of good women. —Emerson.



In Your Room.

Wash delicate things—handkerchiefs, laces, dollies, etc. (things which one cannot send to the ordinary wash) in Pearline's way. viz: Soak, rinse, squeeze—directions on each packet. Spread smoothly while wet, on a mirror or window pane. This is better—safer—than ironing. Grand advice for bachelors, maidens, boarders and hotel guests. Saves fabrics too delicate and valuable to risk to others' hands.

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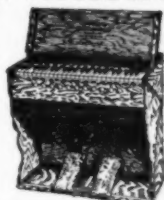
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We have hundreds of Upright Pianos returned from renting by persons moving which must be disposed of at once as we cannot make room for them in our salerooms. These pianos include Steinways, Knabens, Fishers, Harlings and other well known makes. Many of them cannot be distinguished from new, yet all are offered at a great discount from prices when new. Uprights as low as \$100. Very easy terms of payment to reliable persons. Freight would cost you about \$2. Rent large size mahogany piano, with medallion attachment, \$10, and anywhere on easy payments. Write at once for complete list and full particulars. You can make a great saving by securing your piano from us. Every piano warranted exactly as represented. LYON & HEALY, 99 Adams St., Chicago. The World's Largest Music House.

Temperance

Liquor Statistics.

There are 180,000 saloons in Belgium. Brussels has 5,000. The proportion of saloons to inhabitants throughout the country is 1 to 36. France has 1 to 75; Germany 1 to 190; Austria, 1 to 200; Russia, 1 to 1,000, and Norway, 1 to 52,000.

Just Two Illustrations.

Five starving children ravenously gnawing a bare and shining ham bone, while a sixth lay dead under the prostrate body of its mother, was the sight which greeted the gaze of the neighbors of Mrs. Michael Logan when they forcibly broke into her apartments with a policeman. According to the statements of the neighbors of the woman she has been drinking steadily for three days past, neglecting the six children huddled in the bare, dirty room, and spending all her time in a nearby saloon. Michael Logan, a blacksmith, has been ill for some time past and has but recently started to work. His wife has squandered his scant earnings in saloons and for days past the children, deprived of food, have been fighting for the meatless bone they had found on the floor.—New York dispatch.

The "Inspiration" of Whisky.

Millions of men put into their mouths an enemy "to steal away their brains," and when they poison themselves thus they speak of getting "inspiration." The kind of "inspiration" that really comes out of a whisky glass is the inspiration that inspires crime. It is the inspiration that makes life seem not worth living. It is the inspiration that lifts its victim up high, to dash him down hard. Be one of the men that exist and thrive without help from this particular "inspiration."

No man in de werl' is content. Hit wuz so fixed by Providence, so's he wouldn't be satisfied wid nuttin' less dan heaven.—Atlanta Constitution.

New England CONSERVATORY OF MUSIC

Half a million dollars has been spent on our new building; nearly as much more on its equipment. The result is we have the finest institution in the world devoted to music, and our reputation for thorough teaching makes it second to none for creating individual results in music and elocution.

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For catalogue, address the President,

JAMES A. BEATTIE.

Christian University

Canton, Missouri.

Dr. Carl Johann has lately been called to the presidency of this institution, and Dr. D. R. Dungan will give all of his time in the future to the Bible Department. The building is being refitted in every way and the school will be stronger and better the coming year than ever before in its history. The Arts and Sciences, Modern Classics, Art, Oratory, Music, Business, etc., will be especially provided for. In the Bible Department, Prof. Dungan will be ably assisted. For further particulars write to

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DRAKE UNIVERSITY

DES MOINES, IOWA.

HISTORY.

Drake University was founded in 1881. University Place, now a thriving and attractive part of the city, was then a grove-crowned summit with a narrow country road winding about under the great trees. The purpose of the founders and their colleagues was the creation of a university in which all branches of learning might flourish in an atmosphere where at all times a frank and open effort could be made to maintain Christian ideals and a Christian spirit. A sectarian motive was distinctly disavowed. The institution was founded on a broad foundation that declared that its doors should ever be open to students of either sex and any nationality. F. M. Drake, Geo. T. Carpenter and D. R. Lucas are the honored names on founders' day.

A college course was arranged in harmony with the educational standards then prevailing in the state. A Bible college was started that has now become one of the largest in point of attendance in America. The Iowa College of Law and the Iowa College of Physicians and Surgeons became associated with the work of the university. A normal course and an academy were made an important part of the plan, and departments in music, oratory and art were established.

The main building of the university was finished in 1882. Science hall was not completed until 1892, the auditorium was dedicated in 1900. The latter building seats 1,500 and is at present the best college auditorium in the state.

GROWTH.

The growth of the university, owing largely to favorable location and vigorous management, places it among the foremost institutions of the state in percentage of growth and present enrollment. This year, counting in the summer schools, also under university management, the complete list of matriculates numbered 1,820. A student may enroll in two or more departments, but of course his name is counted but once.

One hundred and two professors and teachers are employed, some of whom are teaching in more than one department. Our catalogue shows how they are distributed.

COLLEGE OF LIBERAL ARTS.

Hill M. Bell has earned his promotion to the Deanship of the College of Liberal Arts; he was already Vice-Chancellor of the university. He is thoroughly conversant with all the details of the work of the university, especially in the departments in the university buildings on the campus. He is indefatigable in looking after

the interests of the students and arranging the work in the most satisfactory manner.

The College of Liberal Arts will be strengthened by the plans that have been consummated for next year. Prof. C. O. Denny has returned from a two years' study in advanced work in Latin at Harvard; Prof. L. S. Ross is back again from a year in advanced work in zoology at the University of Illinois. It is a great gain to the collegiate faculty to have these men in their places once more. Prof. Lewis W. Smith, a prominent writer and literary critic, is a notable accession to the department of English, and Prof. Claude B. Davis brings elaborate special training and a fine reputation as a teacher of oratory. Dr. Vasco H. Roberts, who took his post-graduate work in law and political science at Heidelberg, one of the new teachers in the law department, will give a course of lectures to the college seniors.

BIBLE COLLEGE.

The Bible College continues to grow. It is one of the largest divinity schools in America. The faculty is strong.

LAW COLLEGE.

The Iowa College of Law has taken possession of more extensive quarters in Yunker's building on Seventh street. It offers a strong and full three years' course and is offering former students the advantages of advanced work leading to the master's degree.

MEDICAL COLLEGE.

The Iowa College of Physicians and Surgeons offers two years of nine months in connection with the University Science Department and two years of seven months in connection with the city hospitals. The laboratories are well equipped with modern apparatus and some of the most noted physicians of the state are on the faculty. Des Moines is much the best location in the state for a medical school.

CONSERVATORY OF MUSIC.

The Conservatory of Music has in its faculty teachers of national reputation, and is successful beyond all anticipations. Des Moines is justly proud of its work and reputation. Another teacher of piano is demanded by the remarkable growth of the Conservatory of Music and has been secured.

SCHOOL OF ORATORY.

The School of Oratory will be stronger than ever before, having secured Prof. Claude B. Davis, a man who has had complete collegiate training, followed by advanced work at Harvard and other institutions of wide

repute. It is expected that this department will hereafter appeal to collegiate students and those preparing for the bar or the pulpit.

DENTAL COLLEGE.

The Des Moines Dental College is doing excellent work and with increased satisfaction and patronage.

SUMMER SCHOOLS.

The summer schools are more successful this year than ever before. A large number of teachers from Iowa and surrounding states are in attendance.

NORMAL COLLEGE.

The School of Pedagogy offers an excellent four-year course leading to the degree of bachelor of pedagogy. Graduates of accredited high schools can usually secure a degree in about two years. Those completing this course will take rank as juniors in the recognized colleges of Iowa. We also offer a shorter course suited to the needs of those who cannot complete the long course. Students have the opportunity of taking the common branches under specially trained teachers.

The Kindergarten Training School is amply equipped and all the resources of the university are available for use by the student. The public school kindergartens of West Des Moines are open to our volunteers.

The Primary Training School is acknowledged to be one of the best of its class. The student volunteers are assigned to practice in the schools of West Des Moines.

The Commercial School is now installed in its large new rooms and provided with oak desks and new offices. The school enjoys special advantages in being able to offer students all the resources of the university. The enrollment during the present year is 50 per cent larger than that of last year. No commercial school is doing work superior to that done here.

The School of Shorthand enjoys every facility and makes the best use of its favorable surroundings.

A training school for music supervisors in town and city schools has been established under the supervision of Mrs. Margaret L. Weber, supervisor of music in West Des Moines schools. Mrs. Weber is known throughout the West to be exceptionally well fitted for this work, both by her training and her acknowledged musical ability. Students taking this work will be required to assist Mrs. Weber in her city work. There is at present a fine opening for trained public school supervisors.

EXPENSES.

The expenses are extremely low, comparatively, in all of the numerous departments. For definite information regarding expense of tuition, board and room write to the university.

LIBRARIES.

Des Moines offers peculiar advantages to the college student. In addition

tion to the library and museum of the university, the student has access to the fine library in the state capitol, the large collection of autographs, historical documents and material in the Historical Building, the city library, with a building approaching completion that will cost \$150,000, in addition to the courts, hospitals, clubs, factories, etc. No other city in the state offers such a wealth of resources.

CALENDAR.

The fall term (fourteen weeks) opens September 15, 1902.

The winter terms (twelve weeks) opens January 5, 1903.

The spring term (eleven weeks) opens March 31, 1903.

The summer term (eight weeks) opens June 15, 1903.

In addition to the extended notice given in the large university catalogue each college and special school is represented by a special announcement that is sent upon request.

The general catalogue of 256 pages, giving information concerning each of the colleges and schools, is sent free on application. All correspondence regarding any of the colleges or special schools, in order to receive prompt and careful attention, should be addressed to

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Des Moines, Iowa.

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To be a Christian is to live with a purpose. Life becomes definite and our place in the world is a fixed quality. The best works are accomplished when the mind has a definite purpose and life a fixed personal anchor. Called to the Christian life means a call to the highest manhood and to the most glorious duties. Fruitful in good works is not an empty phrase; to the Christian it is a banner motto and the solution of the world's progress.—Rev. T. Hyde, Sheephead Bay, New York.

Worldly Philosophy.

Cuddlesome winter girls have no use for warm weather.

A girl's favorite writer is the author of her first love letter.

Civilization compels the savage to work for his daily bread.

Approval of a man's conscience seldom helps to boost his salary.

It is difficult for a man to decide when he will cease to be middle-aged.

It is because the world loves to be amused that all the world loves a lover.

To arrive at the value of the individual a man must be measured by others.

When a young husband becomes a father he feels as happy as he looks scared.

Sometimes a man's sins find him out—but he is more apt to be found out by his wife.

On her wedding day the happy bride can see no good reason why the honeymoon should not last forever.



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When a man thinks he knows it all he seldom takes time to investigate the worth of his supposed knowledge.

Now doth the wise old hen smile as she percheth on the back fence and observeth the man next door make his garden.

There is a good deal of difference between having a mission before men and having one for them.

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of the common ailments of the day arise from an impure and vitiated condition of the vital fluid. There is an honest root and herb remedy, which cleanses and enriches the blood and invigorates the system. It is Dr. Peter's Blood Vitalizer. Sold only by special agents or the proprietor direct, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

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Black Rock, by Ralph Connor
Book of Golden Deeds, by Charlotte M. Yonge
Boone, Daniel, Life of, by Cecil B. Hartley
By Right of Conquest, by G. A. Henty
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